

With a view to compare theory with practice, we might now compute the number of oscillations which No. 3 \times ought to make at *Madras* from the observed number in *London*; thus, assuming the Dip for *London* to be $69^{\circ} 10'$ N. the formula becomes

$$\left\{ 3 + \sec.^2(69^{\circ} 10') \right\}^{\frac{1}{2}} : \left\{ 3 + \sec.^2(6^{\circ} 52' 30'') \right\}^{\frac{1}{2}} :: \overline{462,76}^2 : T^2$$

performing the computation $T = 344,87$ differing to the amount of 44,57 seconds from the observations. This difference between theory and observation, is but one of many instances which have from time to time occurred in the infant state of a science. Observation has led us to a theory, and then again has shewn the incompleteness of such theory. In the case of Magnetism, we have long since been prepared to expect that local causes might considerably interfere with its established laws; since one station (the island of *Teneriffe*) has already exhibited some singular anomalies, both in respect to the Dip and Intensity. Under these circumstances it is much to be wished that observations could be multiplied in various parts of India, whereby the law of variation from theory may be detected;—and how is this to be accomplished? My answer is ready:—Let any gentleman who is disposed to undertake a set of magnetic intensity experiments signify his intentions; and I shall have great pleasure in forwarding to him, free of expense, a magnetised and compared needle, provided that I am favored with a copy of the results. In anticipation that there will be several gentlemen disposed to forward this inquiry, I am now preparing several needles for use. All that is necessary is, that the person applying for a needle should be in possession of a good clock or chronometer, and has the means of ascertaining its daily rate.

Madras Observatory, 9th May, 1837.

Note.—We shall be most happy to promote the author's views by making a series of experiments with his needles in Calcutta, and then distributing them to friends in the interior. Of the dip we have a few records, (see Proc. As. Soc. for May.) Major B. BLAKE also brought from England an adjusted intensity needle, but we have not yet been favored with his observations.—ED.

VI.—*The Legends of the Saurashtra group of Coins deciphered.* By
JAMES PRINSEP, Sec. As. Soc.

Those who would deprecate the study of old coins as a useless and uninteresting waste of time and ingenuity,—and there are such we fear even among the readers of this journal,—frequently mistake the means

for the end, and suppose us to be enamoured of the very defects of the barbarous specimens of ancient art we seek out with such ardour, rather than give us credit for being impelled by the desire of looking through them at the history of the times they faintly but certainly pourtray. Twice has our small band of collectors been enabled to oppose a triumphant reply to such sceptics even with the unpromising materials of purely Indian relics, without counting the splendid but more natural harvest in ancient *Bactria*. The dynasty of the Guptas in central and eastern India, and that of the Buddhist rájas of *Ceylon*, form two unequivocal lines of history developed, or confirmed, by the unlying evidence of coins. I am now happy in being able to produce a third series for the west of India, equally well filled as to names, and of greater interest than either of the previous discoveries, on several accounts, as will presently be manifest.

I have given the name of *Saurashtra* series to the coins depicted in Plate XLIX. of Vol. IV. because they have principally been found at *Mandivee*, *Puragarh*, *Bhoj*, and other ancient towns in *Cutch*, *Cattywar*, and *Guzerat*, the *Surastrene* of the Greeks, which comprehended from the *Sindh* or *Indus* to *Barugáza* (*Baroach*) on the confines of *Ariake*, or India Proper, and which cannot but be identical with the *Saurashtra*, of Sanskrit authorities*. The specimens before me when engraving the plate alluded to, were not very distinct, and I could not then make out more than a few of the letters, which were seen at once to belong to a peculiar form of ancient Nágari.

Success in other quarters brought me back to the promising field of *Saurashtra*, made more promising by the accession of some fresh coins from Mr. WATHEN of *Bombay*, and Captain BURNES, whereon the legends were more complete.

While thus engaged, I received from Captain HARKNESS, Sec. Roy. As. Soc. along with a copy of the Society's Journal, No. VI. (which also contains a notice by Professor WILSON of one coin of this group, but without decipherment†) a couple of beautifully executed plates of a fine collection of these same coins in the possession of Mr. STEUART, who made a tour through India a few years since. The plates appear to have been executed in *Italy*; and as no explanation occurs, I

* See preceding note on the birth place of IXWAKU, page 349.

† Professor WILSON has inadvertently assumed in his note, on my authority, that these coins are known by the name of *Gadhia paisa*, or ass-money. It was not to this description, but to a very degenerate descendant of the Indo-Parthian coinage, generally of copper, that Captain BURNES stated the name to be applied.—(See my former paper, Jour. Vol. III. p. 687.)

presume they have been circulated to the various Oriental Societies in hopes of getting the legends deciphered. Encouraged and aided by this accession of materials, I proceeded, according to the plan that succeeded so well with the Bactro-Pehlevi inscriptions, to separate and analyse the conformable portion or the titles common to all the coins, and afterwards to classify the unconformable portion, which of course would include the proper names.

In this manner I was soon fortunate enough to discover a key to the whole in the value of one or two anomalous looking letters which had hitherto deceived me by their resemblance to members of other ancient Sanskrit alphabets. I must acknowledge some assistance from Mr. WATHEN'S *Sindhí* grammar, where having found the absence of vowel marks in the modern alphabet of the country, I was not unprepared to find the same omission in the more ancient one. Another preparatory step was derived from the TREGGAR legends of last month's plate, ending in *Mitasa*, which I ventured to construe as the corrupted or *Páli* mode of expressing the Sanskrit possessive case *Mitrasya*. A similar ऋ was perceived following पुत्र or *putra*, which left little doubt that the word was पुत्रस, for पुत्रस्य "of the son," which, by the idiom of the language, would be the final word of the sentence, and would require all the preceding members of it to be in the genitive case.

The letter ऋ (or *j*) occurred in the body of one or two of the legends in its simple state, whereas in the initial word, which could not but be *rāja*, it was prolonged below, shewing that another letter was subjoined, while sometimes the visarga followed it.—This could be no-wise explained but by supposing it the possessive case of राजा, or राज्ञः *rājneh*, the double letter being not at that early date replaced by a compound symbol.

The same observation will apply to all the other double letters, *mn*, *tr*, *dr*, *sv*, *shv*, which are in this alphabet made by the subjunction of the second letter without diminution. Hence the peculiar elongation of many of the letters, which was at first thought characteristic of the whole alphabet, but it turns out to belong only to the letter *r*, which is thus distinguished from the *n*, *i*, and *h*.

The second word of the title I read कृत्रमस, for कृत्रिमस्य *Kṛtrimasya*, genitive of *Kṛtrima*; which is translated in WILSON'S dictionary "made, factitious, an adopted son (for *Kṛtrima putra*)."—The latter sense was inadmissible, because it so happened that the name of the actual father was in every case inserted, and the same title was also applied to him. The only manner, therefore, in which the term could be rendered was by "elected"—"adopted"—by the people, or by the

feudal chiefs of the country; a designation entirely new in Indian numismatics, and leading to a highly interesting train of reflection, to which I must presently recur. Sometimes the epithet *Mahá* is affixed—not to *rāja*, but to *Kṛtrima*, as *Rāja mahá Kṛtrima*, the ‘great or special elected king’—as if in these cases he had been the unanimous choice of his people, while in the others he was installed merely by the stronger party in the state.

In every instance *but one*, the *rāja* is stated to be the son of a *rāja*; and it is quite natural to expect that a prince, unless he were very unpopular, would have influence to secure the succession in his own family. In the case forming the exception to this rule, the *rāja* is the son of a *Swámin* or *Swámi*, a general term for *bráhma*n or religious person. I have therefore placed him at the head of the line, although it does not follow that in an elective government the regular succession may not have been set aside in favor of an influential commoner.

Among all the coins hitherto examined nine varieties only have been discovered. Of these several can be traced from father to son in regular succession.—Others again spring from the same father, as if brothers had succeeded, in default of heirs direct, or from voluntary supercession; but we know that in Indian families the same names frequently recur in the same order of filiation; so that unless accompanied by a date it is quite impossible to decide whether the individuals are the same in every case of similar names.

The features on the obverse might serve as a guide in many cases, for they (as I have before remarked) are executed with a skill and delicacy quite Grecian; but it will be seen below that I doubt their representing the individual named on the reverse.

I have lithographed in Plate XXIV. the several varieties of legend, as corrected and classified, after careful examination of Mr. STEUART’S plates, with all the coins in our respective cabinets, as well as the sketches I have been favored with of others by Mr. WATHEN. I have not time to engrave the coins themselves, of which indeed the former plate will give a clear idea, for they are all the same in size and appearance, varying a little in the countenance of the prince. Their average weight is about thirty grains, agreeing in this respect with the *korees* mentioned by HAMILTON as struck in *Cutch*, four to a rupee, by the Raos and Jams of *Noanagar*, with Hinduí characters*.

Legend, No. 1. Of this there are four examples in Mr. STEUART’S plate. I had one from Mr. WATHEN†, which passed into Captain CUNNINGHAM’S possession by exchange.—Adding the *mátras* or vowels,

* HAMILTON’S *Hindostan*, I. 654. † Found by Captain PRESCOTT in Guzerat.

and correcting the possessive termination, the legend will be in modern character,

राज्ञ कृत्रिमस्य रुद्रसाहस्य स्वामि जनदमपुत्रस्य

Rajna kritrimasya Rudra Sahasya, Swámi Janadama-putrasya.

in English, ' (coin) of the elected king RUDRA SÁH, son of SWÁMI JANADAMA.' The letter beginning the word *Swámi* in the majority of Mr. STEUART's figures, is an च, in lieu of a स. In one of his, and in mine (or rather Captain PRESCOTT's coin), the orthography is correct. There may be a little doubt about the *n* in *Janadama*, which is rather indistinct, but I think the dot at the foot of the line decisive.

Legend, No. 2. Of this there are likewise four coins engraved. We have none in *Calcutta*. The words run :

राज्ञ कृत्रिमस्य आमदन्न राज्ञ कृत्रिमस्य रुद्रसाह पुत्रस्य

Rajna kritrimasya Agadamna, rajna kritrimasya Rudra Sáh putrasya.

'Of the elected king AGADAMA, son of the elected king RUDRA SÁH.'

The simple title, *rāja*, of the father makes it probable that he is the preceding prince, whose son therefore succeeded him under the same system of election.

Legend, No. 3. Two coins in the STEUART collection :

राज्ञः कृत्रिमस्य वीरदम्नः राज्ञमहा कृत्रिमस्य दमसाहस्य पुत्रस्य

Rajneh kritrimasya Vira damneh, rajna mahá kritrimasya Dama Sáhasya putrasya.

'Of the elected king VÍRADAMA, son of the great elected king DAMA SA'H.'

In these examples we have the correct orthography of the genitives with one superfluous स्य attached to the penultimate *Sáha*,—which being connected with the word *putrasya* did not grammatically require the affix. DAMA SA'H, the father, is most probably a different person from the AGADAMA of the last coin. His title is more important, though that of his son again falls to the former level. We have as yet no coins of DAMA SA'H himself, though by this happy insertion of the 'fathers' we obtain two names with each specimen.

Legend, No. 4. Four coins in STEUART's plates—none in *Calcutta* :

राज्ञ महाकृत्रिमस्य रुद्रसाहस्य राज्ञः कृत्रिमस्य वीरदम पुत्रस्य

'Of the great elected king RUDRA SA'H, son of the elected king VÍRADAMA.'

Nothing invites remark in the orthography of this legend but the insertion of the visarga in one place and its omission in another. RUDRA SÁH is a direct descendant of the last *rāja*.

Legend, No. 5. Two coins in the STEUART list—two in my cabinet, one in Captain CUNNINGHAM's :

राज्ञः कृत्रिमस्य विश्वासाहस्य राज्ञ महाकृत्रिमस्य रुद्रसाह पुत्रस्य

‘Of the elected king VISWA SÁH, son of the great elected king RUDRA SÁH.’

Another regular succession. It is curious that the visarga is not inserted at random, but, where it has been once given, the engraver seems to have considered it necessary to repeat it—as he does also to conform to the modification of the letter *j* in *rāja*.

Legend, No. 6. Three STEUART coins, one PRINSEP (from BURNES’ collection), and one in Dr. SWINEY’S cabinet :

राज्ञ महाकृत्रिमस्य अत्रिदम राज्ञ महाकृत्रिमस्य रुद्रसाह पुत्रस्य

‘Of the great elected king ATRIDAMA, son of the great elected king RUDRA SÁH.’

Here we have, in all probability, a second son of RUDRA SÁH, through failure of heirs male to VISWA SÁH. I write ATRI for euphony as the most likely disposition of the vowels, none being expressed but the initial *a*, which, as in the modern Sindhí, serves for all vowels equally well.

Legend, No. 7. Including Nos. 9 to 12 of the STEUART plate; two in my cabinet, one in Captain CUNNINGHAM’S, and one in Dr. SWINEY’S :

राज्ञ कृत्रिमस्य विश्वासाहस्य राज्ञ महाकृत्रिमस्य अत्रिदम पुत्रस्य

‘Of the elected king VISWA SÁH, son of the great elected king ATRIDAMA.’

This second VISWA is shorn of his father’s distinction, *Mahá*. He does not appear to have left a son to take his place, being in the same predicament (as far as our information goes) as his namesake the son of RUDRA.

Legend, No. 8. Three coins, 25, 26 and 27 of STEUART, and two in my series—one lately received from Mr. WATHEN, and perfect in its circle of letters :

राज्ञ महा कृत्रिमस्य विजय साहस्य राज्ञ महाकृत्रिमस्य दमसाह पुत्रस्य

‘Of the great elected king VIJAYA SÁH, son of the great elected king DAMA SÁH.’

This *rāja* is evidently out of place; being a son of DAMA SAH, he should have come before VI’RADAMA, who had a son. I did not perceive the mistake until after the plate was lithographed.

Legend No. 9. Of this there is only one specimen in the STEUART collection, to which I am able to add two. Col. TOD’S plate in the Roy. As. Soc. Trans. contains one. The inscription exceeds all the rest in length :

राज्ञ महकृत्रिमस्य खमिरुद्रसाहस्य राज्ञ महाकृत्रिमस्य खामिरुद्रदम पुत्रस्य

‘Of the great elected king SWÁMI RUDRA SÁH, son of the great elected king SWÁMI RUDRA DAMA.’

These two names stand insulated from all the rest, and the only test by which we can attempt to supply them with a fit position in the list, is the form of the letter ऋ which is decidedly of the earlier model. These two kings may therefore come conveniently into the break after AGADAMA, the second on our list.

We may now proceed to sum them up in the order thus conjecturally determined.

Elected Sovereigns of Cutch, (Saurashtra?)

1. RUDRA SÁH, son of a private individual, SWÁMI JANADAMA.
2. AGADAMA, his son.
(Here the connection is broken.)
3. SWÁMI RUDRA DAMA.
4. SWÁMI RUDRA SÁH, his son.
(Here the connection is again broken.)
5. DAMA SÁH, of whom no coins are extant.
6. VIJAYA SÁH, his son.
7. VI'RA DAMA, another son of DAMA SÁH.
8. RUDRA SÁH, son of VI'RA.
9. VISWA SÁH, son of RUDRA.
10. ATRIDAMA, also son of RUDRA.
11. VISWA SÁH, son of ATRIDAMA.

Thus we have eleven kings, with only two breaks in the succession, developed by this very interesting series of minute silver coins. Eleven kings, at the usual average of eighteen years per reign, will run through a space of just two centuries. Yet where need we seek for a single trace of such a dynasty in any of the works of the Hindus, when of the Guptas reigning in the central provinces the memory is but faintly shadowed in some of the spurious Puránas? It would be more unnatural to hope for any allusion to a remote kingdom of the west like *Cutch*, in the books of the bráhmans; and unless we can find something to the purpose in the numerous inscriptions from *Girnar* and *Junagarh*, we may, as far as the Hindus are concerned, but have added a barren list of names to the numerous pedigrees already collected by Tod and others, with the advantage however, always considerable, of their being entitled to perfect confidence.

From the Persian historians here and there may be picked up an incidental notice, of great value, regarding the internal affairs of India, but the names are so changed and confounded with titles that it is sometimes hard to recognize them. One of these notices quoted

by Colonel POTTINGER in his history of *Sinde** seems to throw an important light upon the point before us. After noticing the utter absence of any information on the dark age between the Macedonian expedition and the incursions of the Musulmans, this author says—"The native princes are not mentioned by name in all the manuscripts I have perused, until the time of the celebrated KHOOSROO (NOURSHERWAN) king of Persia†, who sent a large army and ravaged the western frontier of SASEE RÁJA's dominions; which are described, *including* his tributaries, to have extended on the north to the present provinces of *Kashmeer* and *Kabool*; southward to *Surat* and the island now called *Diu*; westward along the sea coast to *Mukran*, and eastward to the provinces of *Márwár*, *Bikaneer*, &c."

Colonel POTTINGER states that the rájas name was SUBEER SINGH; but this may be the learned mode of expanding the original *Sa-See* into a genuine Sanskrit name. He was killed and his country plundered, but after the enemy had retired with their spoil, two princes of the same dynasty succeeded and reigned with great vigour and equity, repairing the forts of *Sehwan*, *Moo*, *Oocha*, *Narain koth*, &c., which had fallen to decay under their peaceful progenitors. The second prince, resigning himself to sensual pleasures, left the conduct of affairs to his minister, during whose illness a young bráhman of his office, named CHUCH, having occasion to visit the king in the seraglio, was seen and loved by the queen, and on the death of the king they married and brought about a revolution which placed him on the throne. "Such," says the historian, "was the close of the race of RÁJA SASEE, which had governed the kingdoms of *Sinde* for upwards of two thousand years; whose princes at one period received tribute from eleven dependent kingdoms, and who had set the threats of the greatest monarchs of the world at defiance."

Now the word *Sasee*, the general name of the royal line, has a much greater affinity with *Sáha* (genitive, *Sáhasa*) than with SUBEER SINGH—and this name we find borne by seven out of the eleven princes whose names have been thus fortunately preserved. Many other considerations might be adduced in favor of their identity. A commercial maritime kingdom seated in *Saurashtra* and at the mouth of the *Indus*, would naturally extend its sway up the valley of that river and its branches. From its wealth and liberal form of government, it would be stable and powerful, especially under a tributary treaty (in general

* POTTINGER'S Travels in *Beloochistan*, p. 386.

† NOURSHERWAN flourished about the middle of the sixth century. He was contemporary with the Roman Emperors JUSTINIAN and JUSTIN.

punctually performed) with the great monarch of *Persia*, the chief enemy capable of doing it injury. The antiquity assigned to this Sindian, or early Indian kingdom, further agrees with the tradition of *IKSWAKU'S* residence, and the migration of his sons eastward, and with all we have remarked (in a previous paper) regarding the origin of the commercial classes throughout modern India.

But, if the dynasty of the *Sáha* or *Sasee* rajas, of which we may now fix the termination towards the close of the sixth century, extended backwards for two thousand years or even a quarter of that period, we should find some mention of it by *ALEXANDER'S* historian, or by his namesake the commercial *ARRIAN*, who visited this very kingdom in the second century of our era. The elder *ARRIAN* affords but little to aid us. In the descent of the *Indus*, some petty chiefs, as *MUSICANUS*, *OXYKANUS* and *SAMBUS* are encountered and overthrown; but we hear of no paramount sovereign in *Patalene*. Indeed from the pains taken in rendering *Pattala* more habitable by digging wells, and inviting back the fleeing population, it might be argued that it could not have been a place of much importance prior to *ALEXANDER'S* visit.

The capital of the province had changed in the second *ARRIAN'S* time, to *Minágara*, "the residence of a sovereign, whose power extended as far as *Barugúza* in *Guzerat*. The government was in the hands of a tribe of Parthians divided into two parties; each party as it prevailed chose a king out of its own body, and drove out the king of the opposite faction: *συνεχῶς ἀλλήλους ἐκδικόντων**."

Dr. VINCENT, the learned commentator on the *Periplus*, seems to hesitate in believing this assertion of *ARRIAN* that the government of the *Sindh*, *Cutch* and *Guzerat* province, was in the hands of a tribe of the Parthians, "*Βασιλεύεται δὲ ὑπὸ Παρθῶν*—" "If," says this author, "the governing power were Parthians, the distance is very great for them to arrive at the *Indus*; may we not, by the assistance of imagination, suppose them to have been Affghans, whose inroads into India have been frequent in all ages. That the government was not Hindu is manifest, and any tribe from the west might be confounded with Parthians. If we suppose them to be Affghans, this is a primary conquest of that nation, extending from the *Indus* to *Guzerat*, very similar to the invasions of *ΜΑΗΜΟΥ* the Ghaznavide†."—"If" (we may here continue) for Affghans in this passage, we substitute the Mithraic races of *Seistán* and *Ghazni*, by whatever name they were known at the time, we find confirmation of such a line of invasion both in *Mr. MASSON'S* remarks—in our Indo-Sassanian coins, and in *ARRIAN*; for the fire worship would

* *VINCENT*, *P eriplus* of the Erythrean sea, II. 385. † *Periplus*, II. 585.

be quite ground enough for his classing the ruling race under the general term of Parthian*.

At any rate, as our author says, the ruling power was not then Hindu; and therefore the dynasty of the *Sáhas*, in which we find the genuine Hindu names of *Rudra*, *Viswa*, *Vira* and *Vijaya* could not yet have sprung up. Thus we have a limit on either side, between the third and the seventh century to assign to them, and we have names enough to occupy one half of that space. The family name of *SÁH*, or *SÁHU*, is not Sanskrit†, but it is very extensively used in the vernacular dialects. Half of the mahájans of *Benares* are named *Sah*‡, and the epithet evidently implies ‘merchants,’ for we find the same root in the *sahukár* (soucar) agent; *souda*, *soudágar*, trade, trader; and perhaps in the Persian word *sood*, interest. One branch of this western tribe *Sáhś* has been elevated to royalty in the present occupants of the throne of *Nipal*: the *Garkhálís*, who overturned the *Malla* line in 1768, having confessedly migrated from *Udayapúr* close upon the borders of our supposed Sindian kingdom, and settled in the hilly district of *Kemaon* about two centuries anterior to their conquest of *Nèpal Proper*.

The learned memoir of Professor LASSEN on the Pentapotamia furnishes us with a proof that the *Sáhs* of *Sinde* and *Guzerat* were well known at the time the seventh chapter of the *Mahábhárata* was written for, when describing with all the acrimony of those who had suffered from their aggressions, the origin and habits of the *Bahlics* or *Bactrians* of the *Panjáb* or *Panchanada*, in the 44th verse we find the following words put into the mouth of *CARNA*:

* By *Parthians*, according to *MOSES* of *Chorene*, should be understood the *Palhavis*, or *Balhavis*, or people of *Pahla*, *Balha* or *Balcha*, the *Balika* or *Bahika* of the Sanskrit, and the *Bactria* of the Greeks: whence were derived the *Pehleví* dynasty and *Pehleví* writing of *Persia*; and the *Palhawans* of their more ancient poetry. An explanation so comprehensive and simple, that it seems curious it should ever have been disputed by the learned. Is it not also highly probable that the *Balabhí* kings, and their capital the *Balabhípurá* of *Gujerat*, should originally have referred to a *Pahlavi* dynasty holding or re-establishing their sway in this province? The Sanskrit name of the town according to *TOD* is *Balika-pura*, and of the kings, *Balika-rai*. We must find their coins and decipher their inscriptions ere we shall be competent to enter more fully on the subject.

† *सह* or *सहदेव* *Saha deva* is however the name of the youngest of the five *Pándava* princes, and might be accepted by some etymologists as the original of a patronymic, *Sáhu*. *सह* also signifies “increase, addition;” but *सह* is generally looked upon as the root of *Sáhu* the mercantile name.

‡ *GOPAL DAS SAH*, *GOAL DAS SAH*, &c. &c.

§ I perceive also in a manuscript just received from *Captain SLEEMAN*, that the *Sáhs* frequently reigned at *Garha Mandela*.

प्रस्थला मद्रगाम्भारा चारडा नाम तस्कराः ।
वशन्ति सिन्धुसौवीरा इति प्राये विकृत्यिताः॥

which M. LASSEN translates :

Prasthali, Madri, Gándhári, Aratti profecto latrones ;

Neenon Basates et SAUVIRI SINDHUIDÆ : ita in universum vituperantur.

And in a note he alludes to a variation in the manuscript whence Dr. WILSON thus translated the same passage : ‘ The Prasthalas (perhaps borderers) Madras, Gandháras, Arattas, Khosas, Bâsas, Atisindhus (or those beyond the Sindhus), Sauviras, are all equally infamous.’—
“ Legit igitur नामतःखशा ; Sed præstantiorem præbet lectionem Codex Parisiens ; et Chasi huc non pertinent ; a Pentapotamia enim sunt alieni. Bâsorum et Atisindhuidarum nomina ignota mihi sunt et in errorem h. l. induci sese passus est doctissimus Anglus. Compositum non ex tribus, sed ex duobus tantum nominibus constat, Basâti et Sindhusaúvira. Posteriores laudantur Râm. I, XII, 25. ed. Schl. et alio nomine appellati sunt Cumâlaca (Hem. ch. IV. 26.) Prius nomen sæpius in Bháratea reperi, ex. c. in hoc versu, ex libro sexto descripto :

गाम्भाराः शङ्खलि प्रथ पार्वतीया वशातयः।

Gandhári, Saddhales, orientales, montium incolæ atque Basâtes.”

The Professor’s reading so entirely accords with the conditions of our *Sáh* or *Sau* fraternity that no doubt can be entertained of its being correct ; and we gain a very important step by learning the Sanskrit mode of spelling the term सै, since we may thence hazard a new interpretation of the word *Saurashtra*, as *Sau-rashtra* ‘ the country of the *Sau* tribe,’ a more close and plausible one than that hitherto accepted of *Saurya-rashtra* the country of the sun-worshippers.

The 72nd couplet confirms such an interpretation by ascribing precisely the same iniquities (theft, or perhaps commercial usury) to the *Saurashtrians*, the vowel being only shortened for the sake of the verse.

प्राच्या दासा वृषला दक्षिणात्याःक्षेना बाहीकास्तस्कराःसुराष्ट्राः

Orientalis servi sunt, meridionales turpes, Bâhici latrones, Surashtri prædatores.

Commentators have uniformly supposed *Surashtra* to denote the modern *Surat*, but this is an error : the name applies only to the *Surastrène* of PTOLEMY, and *Surat*, as I am assured by Mr. BORRODAILE of the Bombay Civil Service, is comparatively a modern town ; and its name, now persianized into *سورات* *Súrat*, was originally *Suryapur*, the town of the Sun.

I waive all discussion here on the important bearing the above theory has on the age of the Mahábhárat and of the Ramáyana ; either the

Sáhs of *Sinde* must be very old, or the passages of abuse and praise in these poems must yield their claim to high antiquity. At any rate a departure from strict orthodoxy is established against the tribe.

There are some other points in the reverse legend of the coins before us that call for further explanation—first, of the word *Kritrima*. The expression quoted above from *ARRIAN* indicates something of an elective government even while the Parthians ruled at *Minagara*; each party as it acquired the ascendancy in the politics of the state ‘*choosing a king out of its own body.*’

Dr. *VINCENT* supposes that the contending parties (the whigs and tories of their day) were not both Parthians, but more probably Parthian and Indian. This view is not a little supported by the coin evidence, and it is only necessary to imagine that the native influence of a rich mercantile aristocracy at length prevailed and excluded the Parthians altogether. Of these *Parthians* we see the remnant in the Parsees so numerous located in *Guzerat* and *Surat*, and can easily imagine, from their numbers and commercial enterprize, that they must have been formidable rivals to the indigenous merchant-kings.

Something of this feudal system of government is visible to this day in the fraternity of the *járajahs* or chiefs of *Cattywar* and *Cutch*. The name *jarájah* might, without any unwarrantable license, be deduced from *sah-rája*, persianized to *ja-rája* or local chieftain. In 1809 there were twenty or more of these chiefs in *Cutch* alone able to furnish a contingent of from two hundred to one thousand men*. In the *Guzerat* peninsula the number must be much greater, since in 1807 there were estimated to be five thousand two hundred families in which the inhuman custom of female infanticide was regarded as a dignified distinction of their caste!

In the names of these modern chieftains we can trace a few of our list *atra*, *visa*, and *vira*: and a town called *Damanagar*, may have owed its foundation to our prince of that name. The *Jah-rájahs* and *Catties* call themselves Hindus, but are very superficially acquainted with the doctrines of their faith—the real objects of their worship are the Sun and the *Matha Assapurí*† the goddess of nature,—doubtless the *Nanaia* of more classical *Bactria*. They are said to impress the Solar image on every written document. We are accordingly prepared to find it on their ancient coinage, where it is seen on the right hand side, the moon (*matha* for *más* or *máh*) being always in company on the left.

* *HAMILTON'S Hindostan*, I. 587.

† *Ditto*, I. 637.

The central symbol I have had to explain so often and with so many modifications, that I really feel it becomes more of an enigma the more is said of it! It occurs on the Pantaleon Greek coins—on the Indo-Scythic group—on the Behat Buddhist group—on similar coins dug up in *Ceylon*—and here at the opposite extremity of India. It is the Buddhist *Chaitya*, the Mithraic flame,—mount Meru, mount Aboo!—in fact, it is as yet unintelligible and the less said of it, the sooner unsaid when the enigma shall be happily solved!

Legend of the obverse.

Having satisfactorily made out the contents of the inscription on the reverse of the *Saurashtra* coins, I might have hoped to be equally successful with the obverse; but here I must confess myself quite foiled. From the obverse die being somewhat larger than the other, it seldom happens that a perfect legend can be met with; and by placing together all the scraps from different samples, enough only can be restored to shew: 1st, its general character; 2nd, to prove that *it is not Sanskrit*; and 3rd, that it contains two distinct styles of letter on the opposite sides of the head; that on the right having a strong resemblance to Greek, the other a fainter to Pehlevi; but both written by an ignorant hand. The three or four Pehlevi letters are variable and quite illegible; but the others, by combining the two first examples in the plate, (No. 5, from my coin; 8, from Mr. STEUART,) might be read *vonones vasileus*, allowing sufficient latitude for the corruption of a century or two. Should my conjecture be admitted even to the extent that the letters are Greek, we may safely attribute their presence to the supremacy of the Arsacidan king of Persia, or, looking farther back, to the offsets of the Bactrian kingdom in the valley of the *Indus*, where the Greek characters were still retained, as proved by the coins of KODES and NONES, (or *Vonones*) AZES, &c.; and we may conclude that his portrait, and not that of the tributary rāja, was allowed to grace the coinage of *Saurashtra*.

The sway of DEMETRIUS we know from STRABO to have extended over the delta of the *Indus*, and the retrenchment of a single particle from his text would make it include *Saurashtra* also. Speaking of MENANDER'S Indian possessions he says:

Ἔειπε καὶ τὸν Ὑπανι (Ὑπασιν) διέβη πρὸς ἕω καὶ μέχρι τοῦ Ἰσμου (Ἰωμάνου) προῆλθε. ταυὲν γὰρ αὐτὸς, ταδε Δημήτριος Ἐυθυδήμου υἱὸς τοῦ Βακτρῶν βασιλέως οὐ μόνον δε Πατταληνὴν κατεσχον, ἀλλὰ καὶ τῆς ἄλλης παραλίας τήντε Τεσσαριόστου καλουμένην καὶ τὴν Σιγέρτιδος βασιλείαν.

On this important passage many have been the opinions expressed by the learned. BAYER refers the third name (the first two being fixed

as the *Hyphasis* and *Jumna*) to the mouths of the Ganges : “quam Strabo, alteram oram maritimam nomine Τεσσαριστου dicit ? nempe nullam potuit, nisi quæ ad Gangis fluminis ostia ubi et Σιγέρτιδος regnum.” M. LASSEN, from whose *Pentapotamia* I have cited the above extract, thinks that the word merely alludes to the coasts in the neighbourhood of *Pattalene*, and he identifies *Sigertis* with the Sanskrit *Trigertá* त्रिगर्त in the province of *Lahore*. MANNERS places the former in *Guzerat* : “ad oram maritimam, quæ hodie *Guzerat*, olim nomine Sanskrit गुर्जार (*Gurjára*) appellata est, τεσσαριστου regionem refert Mannertus, quod at veritatem haud dubie proxime accedit, sed nil certius de hoc nomine invenio*.”

Now by abstracting, as I said before, the twice repeated particle, τε, or by changing τε, to the article του or της, the whole obscurity of the text disappears, and the βασιλεια της Σαριστου καλουμένη stands forth as the maritime kingdom of *Saurashtra*. This interpretation is surely more natural than the extension of MENANDER'S rule to the extreme east of India, merely to find another maritime delta and port for the græco-latinized corruption of a name quasi *Tessariostia* !

But we dare not venture on any speculations in regard to Greek names or affairs, lest we undergo castigation from the *Hellénic* critics of Paris, who are surprised at our ignorance of authors, ancient and modern, Greek and German, whose works we regret to say have never yet visited the banks of the Ganges ! We ‘Indianistes’ must then leave this investigation to M. RAOUL DE ROCHETTE as being altogether, to use his own words, “ hors du departement de nos etudes !”

There are still two series of *Saurashtra* coins to be examined, but I have not yet wholly succeeded in deciphering them, and my readers will doubtless rejoice at such an excuse for postponing their discussion : I cannot, however, let pass the present opportunity of mentioning, as a highly curious circumstance, the very great similarity between the old Sanskrit and the Greek character. Their striking uniformity becomes more palpable the farther we retire into antiquity, the older the monuments we have to decipher ; so that even now, while we are quite green in the study, we might almost dare to advance (with the fear of M. RAOUL DE ROCHETTE before us), that the oldest Greek (that written like the Phœnician from right to left) was nothing more than Sanskrit turned topsy turvy ! A startling proposition this for those who have so long implicitly believed in *Cadmus*, and the introduction from *Egypt* of what, perchance, never existed there. Yet there is nothing very new nor very unnatural in the

* De Pentapotamia Indica Commentatio, C. LASSENII, 51.